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CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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No. 263.

FOR THE GOSPEL MESSENGER.

THE TIMES, ECCLESIASTICALLY CONSIDERED,

In a Charge

To the CLERGY, from the BISHOP, of the Diocese of South-Carolina.

(Continued from the February No., page 330.)

In our day, and Church, there are many developments of this error. Let us notice some of them.

I. As to the Sunday School Teacher. In primitive times, he was called a Catechist, the name designating his office, to teach the "Catechism of the Church." But does every one, do the majority do this? Do they, who do use the Catechism, regard *it*, as the chief lesson, give as much time to the explaining and enforcing it, manifest as much interest in it, as they do in Manuals provided by inferior, or no authority, or in their own teachings, interpretations of Holy Scripture, counsels, and persuasions? The pupil is listless, under the instruction of God's word (as the Commandments and Lord's Prayer) and of his Church, (which we have in the rest of the Catechism) not that these are less interesting, less adapted to move the mind and the heart, but because the teacher's manner is sluggish, and his intellectual energy and devout feeling, reserved for his own teachings. He is so little of a repeater of Holy Scripture, and of a Catechiser, and so much of an expounder, and exhorter, that he almost encroaches on the ministerial office. Is it not the effect of such a course of proceeding, to make both the Teacher and his Scholar regard the talk of the former as a sort of inspiration—to depend on it for religious knowledge and feeling, rather than on the instruction and exhortation which are to be had in the Bible and the Prayer-book—provided by God, and by his Church?

II. As to the Lay-reader. The Canon (11th) reads, "nor shall *any* Lay-reader deliver Sermons of his own composition." According to "the letter," he may, but does he in spirit, conform to this restriction? Does he submit to it approvingly and thankfully; or impatiently, seeking to evade it, by an ingenious construction of the law; or by a wire drawn distinction* of his case from cases in general. If the Lay-reader be not a candidate for Holy Orders, and dislikes the restriction, he decides; that the Canon was not intended for him, (which it is, in spirit if not in its "title," and in *all* its provisions, and indeed the expression "*any* Lay-reader" is sufficiently broad,)

* (K.) Appendix.

and accordingly passes by "the Homilies" of the Church, and the Sermons of her best authors, and utters an harangue, or a Sermon written, or compiled by himself. And to secure more time for this *his* lesson, does he not often, perhaps always, abridge the instruction in the words of Holy Scripture, and in the service of the Church in the Morning and Evening Prayer, Litany and ante-Communion? Even as to "the Sermons or Homilies to be read," the choice is not with the Lay-reader, but with the "Ecclesiastical authority," so careful is the Church to preserve subordination, to keep within its proper limits, lay-teaching; to prevent Sermons from unauthorized, or unqualified, or less qualified persons, and to secure the use of Sermons by the Church, (that is Homilies) and by her standard divines.

III. As to the Deacon. His authority to preach was thus qualified, at the time of his ordination: "if thou be thereto licensed by the Bishop himself;" and on his "letters of orders," if the Bishop desires him, not merely to lead in the devotions of the people, to impart Bible and Church instruction, and to discharge the other duties of a Deacon,* but *also to preach* his own Sermons, it is indispensable for him to give the authority, and it is usually done by subscribing on the printed letters of orders, a notice in this form—"A. B. is hereby licensed to preach." This is of course revocable at pleasure, and the effect of revoking it is simply to interdict one of the functions (the other six remaining in their full force,) of the Deacon. How great would be the surprize, should one of our Bishops decline to license the Deacon to preach, or withdraw the license; and yet, there cannot be a doubt, that by such a proceeding the usefulness of a Deacon and the edification of the people might be much subserved. His humility would be fostered, the great lesson of the superiority, and the adequacy of divine and ecclesiastical preaching would be impressively taught him; he would have time to prepare well digested Sermons, ready to be used when his license was given him, or he was advanced to the Priesthood, and his hearers would have the advantage of teaching and preaching, far superior to any he could give. To the Deacon, not licensed to preach, there would still remain a wide sphere for doing good; and though he went to his grave, after a long life, without ever having preached his own Sermons, but those only in Holy Scripture, and in Church books, he might be the instrument of converting and edifying thousands. This statement is made not to recommend, which is beside our present purpose, any particular measure, but simply for the illustration of the prevalent error we are now considering, namely, the over-estimate of human teaching. The diseased state of opinion on this subject has long existed, for it is related of a Deacon, on his way to the Church to deliver his first Sermon, inquiring of Bishop Seabury, if he might not omit a part of the service, as his Sermon was rather long, that he received on his being asked what part had best be omitted, and his replying, why I suppose the Ten Commandments, this merited rebuke—

* (L.) Appendix.

"Yes, by all means, if you have any thing better than the Ten Commandments."

IV. As to the *Presbyter*. Would that we could say, to Deacons, the least experienced Ministers, was confined this preference for one's own Sermons, above those of the divinely inspired Lawgiver, and Prophet, and Apostle, of Moses, and Isaiah, and Paul, yea, of our Lord himself, (for we have his Sermons on the Mount and elsewhere,) and above those Sermons* which the Church has provided! Who of us is exempt from the pride of self-preaching, from the vanity of giving pre-eminence to our own instruction and persuasion, and can truly say "we preach not ourselves;" and, when Christ is preached faithfully and fully, "I therein do rejoice, yea, and will rejoice," as much as if it were done by myself. Faithfully and fully, he is preached in his word, and by his Church, and if we put aside their preaching, or diminish the effect of it, to make room for our own wisdom and knowledge, and eloquence,† we undervalue the best, and the next best teaching and persuasion, and overvalue that which is good in its place, but still it is the third place. And so, as to the Catechism, the "instruction" which for the younger and least informed members, has been provided by the Church: is there no Pastor, who uses it as secondary, and not primary; who, in this department makes his chief book, a Catechism, or Bible Questions, prepared by an individual or a Society, perhaps, not even members of our Church.‡

V. As to the People. Many regard the preaching of the man, the great object of going to Church; and though they do not affirm, as did dissenters of a former age, that it is inspired, yet their preference of it to the word of God, and their reverence for it, almost implies as much. The error has corrupted the language, for we hear not, the Church will be open; there is Divine Service, Morning or Evening Prayer, or Holy Communion; but there is *Preaching* at such a place, or at such a time, and are invited to go to Church, not to attend public worship, but to hear Mr. — preach, One Sermon a day after Morning Prayer, connected with the ante-Communion, or the Communion (which was not administered in some places every Sunday) was, in early times, deemed sufficient. The Sermon after "Evening Prayer," was then introduced, but now three Sermons on the Lord's day are common, and there have been four or five. Is this the fulfilment of the prophecy, "the time will come when having itching ears, they shall turn away from the truth." Is not this to cultivate the understanding at the expense of the heart?

To regard the Church as eminently "the House of Prayer," to go to it when there are, as is incorrectly stated, "only prayers;" for this is never the case, instruction being incorporated in our services with devotion—to be satisfied with the abundant teaching of God's own word, which we have in our daily services, on Sundays four chapters, the Commandments, Epistle, Gospel and Psalter: to listen to these teachings of God, and those of his Church, in the

* The Homilies are called "Sermons." † (M.) Appendix. ‡ (N.) Appendix.

Liturgy and Offices, with as much engagedness of mind and of the affections, as is given to the Sermon from the pulpit; to prefer if there must, from peculiar circumstances be an authorized abridgment, it should bear on the Sermon, rather than on the service, has or has not the day of such a state of feeling passed by?

How listless, if not restive, the many, under the preaching of the word, and the Church! How bright the eye, significant the movement, elevated the head, awake the attention, when the Preacher ascends the pulpit! How patient under his discourse, although it occupy twice the time of the discourses in the lessons of Scripture, and the exhortations of the Church. If the Preacher, his composition, voice and manner, are not approved, some will not go to Church—turn away from the privilege of prayer in God's house, with his people, from *his* Sermons, and *their* sympathy from the instruction sound, seasonable, sufficient, eloquent of his Church, suffer all this loss, are guilty of this great sin of omission, because they cannot endure the preaching of a dull man. They will not perform the duty of public worship, and seek the public teaching of the word and Church of God, because the taste will be offended, or the ears grated by the Sermon, which is the least important part of the exercises of the day. Could they act thus if they did not overrate Sermons, and underrate the divine teaching, as well as the obligation and advantages of public prayer. Another symptom of disregard for Church teaching, not merely as respects doctrine and duty, but the form of prayer, is the preference for Family Worship, of prayers prepared by individuals, often Laymen, sometimes persons of one of the denominations. In the Prayer-book of the Church of England, there is no "form of prayer to be used in families." Perhaps the Reformers expected, or at least hoped, that the pious would attend in the Church at "Daily Morning and Evening Prayer," or that in the house, there would be the like opportunity for the benefit of the aged and infirm, and very young, who could not go to the Church, or in case the Church was at a distance, or they might have reasonably supposed, that from the Liturgy, the head of the family might easily select Collects and Versicles well adapted for family devotion: But the omission has been made the plea, in that country, for self authorized persons, to set forth various editions of Family Prayers; and though the same plea cannot be used here, there has been no dearth of the commodity in either land. Some of these are selections from the Book of Common Prayer (as for example Rev. Dr Hook's Family Prayers, which are excellent*) but the greater proportion are attempts, of course unsuccessful, to make better prayers, than are already provided for us by the Church.

Other evidences might be adduced of the disregard of Church teaching, and authority generally, as the omission of the article of the Creed, "He descended into hell;" and also of the authorized substitution for it, "He went into the place of departed spirits."—Now this omission is not left to the discretion of individuals, for the

* Reprinted at Philadelphia, 1839, with a preface by the Bishop of New-Jersey.

Rubric is not any Ministers, but any Churches (that is any Dioceses, there must therefore be some act of the Diocese to authorize omission,) may omit, &c. Again, as to the sign of the Cross in public Baptism.* "If those who present the child shall desire it, in that case," it may be; but the Minister has no authority, of his own desire to omit it. "The Church (we quote the Rubric) knows no worthy cause of scruple concerning the same," the application for it therefore, ought not to be made without serious deliberation.

Once more. As to those "Ancient authors," to whose testimony in favor of the doctrine of Episcopacy, to whom as witnesses of the fact, that in "the Apostles' times, there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"† what degree of deference is rendered to them, for their own sake, (I allude not to their holiness, their wisdom, their learning, but to their position, their having been co-temporaries of the Apostles, or of those persons who were such, and therefore of their having opportunities of knowing the fact, which of course modern authors have not,) what deference is allowed them, for the Church's sake, inasmuch as she has invited special attention to them? By the many, not more, not as much deference, as is paid to the conjectures, the assertions, the inconclusive reasoning of imaginative, self-confident, plausible individuals of our own day. The ex-cathedra tone of such *modern* authors, governs too often intelligent and learned men, who we might have hoped, would rather bow to the judgment of "Ancient authors," and of the Universal Church; who entirely forget, that in their reverence for these new lights, they are departing from the adoration of their idol, "*private judgment.*"‡

We might refer also to customs, or usages, venerable, almost immemorial, and truly significant, and edifying. They are not enjoined, are not matter of Statute, of Rubric or Canon; but of a sort of common law of the Church, as for example: the kneeling before taking one's seat in the Church, and engaging "for a space" in silent prayer, and the remaining for the same purpose on one's knees after the blessing. Then, as to bowing "at the name of Jesus," when repeating the Creeds, an act of reverence suggested by Holy Scripture,§ so becoming, so adapted to affect one's own devout feelings, and even those of mere spectators, (if any there be) so decided a recognition of our faith in his Divine nature, and so seasonable in an age and land, where the denial of it is too often heard. I ask, are these good old customs|| generally retained, or even by the majority? Are they not apparently passing away; in some places quite dead? But when Church principles are generally known, and understood, and Church authority and example venerated as they should be—preferred to the authority and example of the world; of the sects, and of individuals, her holy, wise, and useful customs will revive, and become general.

Having now set forth the method of teaching in Holy Scripture, used by the Church "always and every where," it is not asked, is

* (O.) Appendix.

† The Preface to the Ordination Offices.

‡ (P.) Appendix.

§ Phil. ii. 10.

|| The good old custom of inscribing within the Chancel on the wall, the Creed, Ten Commandments, and Lord's Prayer, seems to be passing away.

it wise to continue to use it, for such a question would be impious ; but we assert it is a solemn duty to conform to this method, to impart instruction by the Book of God and the institutions of God, his Sacraments and Ordinauces ; and by the human instrumentality which God has recommended—by his Church in its formularies and laws, and his Ministers in their Sermons and Catechisings ; and to assign to each of these departments, Divine teaching, Church teaching, and Ministerial teaching, its relative value, according as Holy Scripture, and we might add, common sense has apportioned it.

Having now also set forth, the marks of departure from the divinely appointed method of teaching religion, we ask, are you prepared to discountenance this error, this sin of disparaging the teaching of God, and the teaching of his Church, and of preferring to them the teaching of his Ministers—teaching which is also divinely ordered, and excellent in its place, but not to be elevated to a level with Divine, and with Church teaching.

Let me hope that you will favorably receive these suggestions :

I. On all occasions of public worship, give the people *in full* the lessons of God's holy word, and the lessons of his "Holy Church," as they are set forth in the Liturgy and Offices. The teaching of the former, so far as it respects the Psalms for the day, you are allowed to abridge, by the substitution of a Selection ; and the teaching (for I repeat teaching is inseparable from prayer,) of the latter by the omission of the "lesser Litany," and by abridging the ante-Communion, and the Offices for Baptism. No other shortening of these teachings is admissible, and if peculiar circumstances on some particular occasion render it expedient to lessen the time of public instruction, let the Sermon be shortened, or omitted. Scriptural, Sacramental, Church teaching ; show that you estimate it as pre-eminent, by the prescribed and frequent use of it. Ministerial teaching ; show that you value it, by the carefulness of your preparation for it, by the earnestness of your manner, by the frequent use of it ; but never by any act which may be understood to imply that you regard it as paramount, or as almost inseparable from the other teaching, and rarely to be dispensed with in the Church.

II. Not merely on occasional but stated times of public worship, as some of the "Feasts and Fasts," and Prayer days, I would give Bible and Church teaching *by itself*, thus by example declaring that the Sermon is not indispensable, that without it, there is much and the best instruction. Let the Minister, in the city, whose flock are business men who will not attend, (say they cannot,) because the whole service occupies so much time, find here the proper remedy. He can gather his flock often, perhaps every day, to pray and hear the word of God, and the Exhortation and Creed of the Church ; and their worldly business need not be suspended more than an hour. Let the Minister, in the country, where the Church is little known, the majority of whose flock are novices, (as our black people for example,) who perhaps would not come to a protracted service, and if they did, would profit less than if it were shorter, find here his proper remedy. If he held two services on the Lord's day, or administered Baptism, or there was Confirmation, or Cate-

chising, the Sermon might be omitted for "good to the use of edifying." The pious head of a family also, who had no Pastor, might gather his children and servants, (and on some of our plantations they would form a large congregation,) on the Lord's day, and on the evening of a week-day, when labor was ended, and advantageously instruct them, by the use of our Liturgy. He knows he has no authority to preach, he may not have at hand a suitable printed Sermon; he may find the service with a Sermon too long for his young and inexperienced hearers; and yet he may suppose, being wrongly informed, that to do good, the Sermon is indispensable; that our Liturgy is "only prayers," that is not instructive also.—How many persons among us, and throughout our large country, are in the described circumstances; and it would be useful to themselves, and to their dependants and neighbors, to set them right in the matter. But there are more serious evils resulting from the opinions that the Sermon is indispensable,* that the Liturgy is altogether devotional, or that the instruction in it is quite limited† and not the best, namely that the Pastor, or the Lay-reader, or the head of a house omits public worship, if he has not a Sermon, or he prepares in haste a profitless one, or in the Layman's case, intrudes on the sacred office, by undertaking what he has no authority to do, namely to make a Sermon, or lastly makes use of a printed Sermon, which is unsuited, unedifying, or unsound in doctrine; perhaps, contradictory of the instruction which has just been given in the Holy Scriptures, and by the Church.

III. I would avoid preaching without a *written* Sermon, for this single sufficient reason, (not to enter into the long argument on the subject) that the other modes (that is "memoriter," or extempore,) disparage the teaching, by Holy Scripture, and by the services of the Church. This "Scripture," and these services were written. The Lord, and his Church have declared (what some now seem to doubt,) that instruction and exhortation can be imparted by written words, indeed they have declared a preference for that mode. On this account, I would seldom, or never use a different method, in the pulpit. It cannot be for the advantage of the people, to invite them to make a comparison between the two methods, written, and spoken teaching. And the animation (too often mere animal excitement, false fire,) which usually accompanies the latter, might lead them to the erroneous conclusion, that it was the preferable mode, and thus incidentally to depreciate the instruction by the Bible, and the Liturgy.‡

IV. If there be a Sermon, let it correspond, (I do not say *in general*, with the teaching of the Bible, and the Church, for you promised, at your ordination, "out of the Scriptures to instruct, and to minister the doctrine of Christ, as this Church hath received the same," but) in particular, with the event, or character commemorated; or the truth or duty inculcated, at the time in the season, or the day, by the Church, that is, make the Sermon auxiliary to the service. For example, on the great "Feasts," Christmas, Easter,

* (Q.) Appendix.

† (R.) Appendix.

‡ (S.) Appendix.

Ascension, Whitsunday, Trinity Sunday; on the great "Fasts," Ash-Wednesday, Good-Friday, and all Lent; on the Sundays in general; on the days commemorative of the Divine mercy, by the instrumentality of the Apostles, and other Saints—let the Sermon treat of kindred subjects, expatiating on the character of Christ, or his inspired servants, proving the doctrine, or enforcing the precept, or expounding the Lesson, the Gospel, or Epistle for the day.*

It is time that this Charge should be ended. It has been extended far beyond what was intended. But the subject, though not inexhaustible, which is true only of Holy Scripture, has occupied volumes, and might many more. I mean the incidental subject—the excellency and comprehensiveness of the teaching of the Church. The review of it has been to me grateful, and profitable, and I trust it will not be without some advantage to you. Truly, we have in these lessons of the Church, "a goodly heritage." May we be profoundly thankful for it, and use it as we ought. The Church is of the remotest antiquity, instituted coeval with the fall of man. Cain was not of it. Abel was. The separation between it, and the world then took place—for the benefit of both parties, to keep this steadfast, to convert that. The Church was instituted by God, to benefit those in it, and those without it, by its prayers and instructions. Its prayers have more efficacy than the prayers of an individual, for said our Lord, "If two of *you* (he is addressing his Ministers his Apostles,†) shall agree on earth, as touching any thing they shall ask, it shall be done for them, by my Father;" and "Where two or three are gathered together in my name, there am I in the midst of them." Its teachings are more authoritative, than those of an individual, and secondary only to those of its head and founder, "God over *all*, blessed for ever."

APPENDIX.

A.

The date of the Consecration was 1840, June 21st. The first Charge was delivered in St. Philips' Church, 1843, in February. The second Charge in an abridged form in St. Michael's, 1846, in February. "It is deemed proper, that every Bishop of the Church, shall deliver; at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause, &c."—*Canon 27.*

B.

Article 20. "Of the authority of the Church." The limitation to this authority is two-fold. The Church cannot "ordain any thing that is *contrary* to God's word," nor "besides the same" (that is, in addition to the same) "enforce any thing to be believed, *for necessity* of Salvation." It may therefore "ordain" and "enforce any thing," which is *not* contrary to God's word, and is not "to be believed for necessity of Salvation." For example. The Church may ordain the observance of Christmas day, since such a command is not contrary to Scripture, and though it is "besides" that is, in addition to Scripture, the observance is not asserted to be necessary to Salvation. One, (the largest denomination,) says the Church is infallible.—another, (not very large,) that it has no authority. Our Article teaches, that it has authority, limited in two respects only.

C.

These Texts shew, that the persons here named, on many if not all occasions, preached, not their own thoughts and words but such as were inspired, Matt. iii. 2 : x. 7, 19, 20 : Acts x. 34 ; xiii. 16 : xx. 18, xxii, xxvi. Luke x : 9, 16. Acts vii : 2.

* (T.) Appendix.

† Matthew xviii. 18.

D.

The word "sermonizing" is preferred to preaching, because this latter word in its strict sense refers to exhortation only, whereas, a Sermon implies an address to both the understanding, and the affections, or both instruction and exhortation, both teaching and preaching.

E.

That the Sacraments of Baptism and the Lord's Supper, and the Ordinances here named were intended, by the divine authority, which enjoined them to be means of religious instruction, will, we presume, not be denied. But the testimony from Holy Scripture, and from formularies of the Church, shewing that they are so regarded by the Church, was adduced, perhaps some may think, too minutely. We did not there advert to the last named of these Ordinances, and therefore here quote from "the form of Consecration of a Church or Chapel." "Holy Men as well under the law, as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit—have erected houses for the Public Worship of God, and separated them; in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion, and humility, in his service—which pious works have been approved of and graciously accepted by our Heavenly Father. Let us not doubt but that he will also favorably approve our godly purpose of setting apart this place, in solemn manner, &c." Here then we have the judgment of the Church, that this Ordinance is of divine institution, and that it is intended to inculcate "reverence, devotion and humility."

F.

"The Book of Common Prayer" proper, ends with the Psalter, as appears from the "Title and Table of Contents." But there is commonly bound up with it, the Articles of Religion, and the forms for ordaining, consecrating, and instituting Ministers, and consecrating Churches. These formularies, (if the question of *relative-authority* were before us) I should not place, because they are less ancient and general, on a level with the contents of the Prayer-book technically so called, or at least of the greater part of those contents. The "Psalms in Metre" and "the Hymns" are also ordinarily bound up with our Book of Common Prayer, but as authority for the doctrine of the Church, it is presumed, appeal would not be made to them, or except as of very subordinate importance.

G.

For example, the 6th Article is illustrated as it respects the use of the books of the Apocrypha in Homily X. of the 1st Book, first part; and again in Homily II. of the 2d Book, first part, and Homily XI. of the 2d Book, second part, and the 25th Article (of the Sacraments,) in Homily VII. of the 1st Book, first part, and in Homily IX. of the 2d Book.

H.

For an example, of a decision (not in a formal manner) of a controverted text, reference might be made to "the Exhortation" following the reading of a part of the 3d Chapter of the Gospel written by St. John in the office for adult Baptism. Do the expressions "born again," and "born of water and the Spirit" refer to the Sacrament of Baptism? The Church here declares that they do. Shall I yield, supposing I have adopted a different opinion, to this view of the Church, or not? Shall I prefer the opinion of a single individual, or of any number of individuals, to the opinion of the Church? What Churchman can hesitate in his reply?

I.

In the preface to our Book of Common Prayer, we read "different forms and usages may without offence be allowed, provided the substance of the faith be kept entire" and "what must be referred to discipline—*may be* altered, abridged, enlarged, amended, or otherwise disposed of." Now the question is: Shall the selection of the forms and usages the alteration, abridgment, enlargement, &c. be committed to "the Church" or to the Pastor? What Churchman has a doubt on this question?

K.

To make his case appear an exception from the general rule, or that the Canon though binding on others is not on him, under his circumstances, the individual restive under the restriction, eager to put forward his own teaching in preference to that put in his hands by the "Ecclesiastical authority" officiates not in the Church proper, or not in "Church hours" although the Canon is expressed in the broadest terms, and as if these distinctions were not literally without a difference, and altogether a trifling with the subject.

L.

In the "form of making Deacons," the Bishop names as their duties, 1. "To assist the Priest in divine service." 2. "To help him in the distribution" of the Holy Communion, 3. "To read Holy Scriptures and Homilies in the Church." 4. "To instruct in the Catechism." 5. "To baptize infants." 6. "And to preach if admitted thereto by the Bishop." 7. "To assist in the relief of the poor." Preaching then, is one of his duties, and, if not admitted thereto, the larger part of his duty remains. Are our Clergy and Laity generally, and Deacons in particular, aware how this matter stands?

M.

In illustration of the superior (we do not say excellence, for that of course admits of no denial) effect on a Congregation, scriptural and Church Sermons are capable of, let any one consider the feelings, of himself and of those around him in Church, when impassioned portions of Isaiah, or of St. Paul, or the services during Passion-week are feelingly read. After hearing them, how tame—spiritless, appears the best written, best delivered human composition! And yet how few do put the same force and feeling into a discourse prepared by another, which they put into one prepared by themselves. Let the preaching in the word of God, and in the writings of holy, wise, learned Church, be imbued with the animation—the energy of mind, soul and body which characterizes the delivery of one's own discourse, and we would be surprised at the result.

The experiment was made in a Congregation, little accustomed to our Liturgy, in Florida, at the time, this charge was preparing, and not without a degree of success. "Certain it is (we quote from the Guardian) at least, that if the Holy Scriptures, the Psalms, Hymns, and the Service of the Spiritual Church, rendered properly, with the just and efficient expression of thoughts and sentiments, which fill the heart of the Priest if he be in a right frame of mind; if they were read so as to make the people, understand and feel, they could not fail to promote the highest ends of the pulpit orator, as effectually as *any thing he himself could say*." Bishop White says, "Of the many advantages of an authoritative form (of prayer) this is not the least, that it preaches the Gospel to the people, when they would look for it in vain from the officiating Minister."

N.

Next in authority to the Catechism in our Prayer-book, are those Catechisms, and other books for instructing the young sanctioned by our Conventions general and diocesan. Are these respected, or put aside by the similar works of individuals, some of whom are of denominations, whose views of Christian doctrine and duty, differ widely from ours? Another illustration of the point we are noticing, is the preference in some congregations for Hymns selected and published by individuals; although the selection by our Church is so large and various.

O.

It is not intended to intimate, that the omission of the sign of the Cross is frequent on the part of a Clergyman, or that the application for it has been often made, but some instances there have been.

P.

That phrase "The right of private judgment" originally meant, in its proper, legitimate, good sense, the ultimate right, pre-supposing extensive reading deep reflection, long deliberation, and earnest oft repeated prayer, of each man to decide his duty, as to belief and practice, and was equivalent to the Scriptural declarations "Every man shall bear his own burden." "To his own Master he standeth or falleth." Afterwards it was misinterpreted to allow every man, woman and child, each one for himself or herself to decide the questions "What is truth" "What is duty." But there is a still more modern interpretation of this much abused phrase, viz: that the judgment of private persons—of individuals of influence, sometimes Clergymen, sometimes Laymen, and sometimes not of the Church—I repeat, not the testimony of "ancient authors" of the Apostolical fathers—not the judgment of the Church in her diocesan or provincial or general councils—but the decision—the sentence of an individual is to control and direct the belief and conduct of his admirers—perhaps a Congregation—a community—a diocese or many dioceses, formally or informally associated.

Q.

That the Sermon is not indispensable, the Church hath declared not only by her custom, from the beginning but in words, for this rubric in the Communion office "If there be no Sermon," &c.; supposes there may be none.

R.

The opinion that the instruction in the Liturgy is quite limited, causes the Sermon to be too long, and especially when the Congregation consists wholly or chiefly of the

uneducated, as of our blacks for example. The excellent Sermons for them by Rev. A. Glennie are judiciously made very short. Those by Rev. Thomas Bacon were much too long, and therefore in the Charleston editions, his three Sermons, are made six.

S.

In recommending the use of the Homilies, and in the almost universal custom of preaching from manuscript, the Church in England, and in our own country, must be regarded as giving a decision in favor of "written" discourses. That they are inapplicable, or less useful, when the hearers are uneducated, cannot be truly alledged for such is the case with the mass in Great Britain: and in our own country, the success of the Sermons on the "Duties of Servants, by the Rev. Thomas Bacon of Maryland, first published in 1763, reprinted twice by the P. E. Society, for the Advancement of Christianity in South Carolina" and of those "Preached on Plantations." (printed in 1844,) by the Rev. A. Glennie of South Carolina, proves the contrary. This Rev'd gentleman has used both methods, and I understand prefers the written, and says that it is preferred by the blacks.

T.

It is understood to have been a custom in other times and countries, to discourse in "the Morning" on the Gospel for the day, or on some text or portion of it, and in "the Evening" on the Epistle.

THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION OF THE
DIOCESE OF SOUTH-CAROLINA, DELIVERED FEB. 13th, 1846.

Brethren of the Clergy and Laity:—

To obtain "a full and accurate view of the state of the Church, from time to time," Canon 8 of 1841, requires of every Presbyter and Deacon, a statement, annually, as to certain particulars, therein specified. If the Bishop is the Rector of a Parish, the same statement is required of him; and also as to "the affairs of the *diocese*," a statement, (the topics of which are designated,) which it affords me pleasure now to present to you.

I. These Churches and stations have been visited:—St. Stephen's Chapel, Charleston, twice; Grace Church, Camden, three times; Prince George's, Prince Frederick's, All Saints, St. James' Santee; Church of the Messiah, North Santee; St. Stephen's Chapel, Pineville; Epiphany, St. John's; St. Andrew's, St. John's, Colleton; St. David's, Trinity at Society Hill; Mars' Bluff Mission; St. Mark's, Claremont; St. Thaddæus, 3 times; St. James' on the Island; Christ Church Parish, twice; St. John's, Hampstead, 3 times; Grace Church, Sullivan's Island; Newberry Mission; Christ Church, Greenville; St. Paul's, Pendleton; Trinity, Abbeville; St. Paul's, Radcliffeborough; St. Paul's, Summerville; St. Michael's, Charleston; Trinity, Edgefield; St. Matthews, Tottness; and Poor-House in Charleston, by request of a sick member. At several of these places there were two or more services. Twenty-seven of these visits were "canonical," and eleven informal.

II. The number of persons confirmed was 340. Of Barnwell district, 1; St. Stephen's, Charleston, 10; Grace Church, Camden, 5; Prince George's, 4; All Saints, 50; Church of the Messiah, 46; Pineville, 17; Upper St. John's, 14; John's Island, 78; St. John's Hampstead, 13; Society Hill, 14; Mars' Bluff, 2; Clarendon, 12; Claremont, 16; Aiken, 7; James' Island, 1; Christ Church Parish, 3; Sullivan's Island, 1; Newberry, 1; Greenville, 8; Pendleton, 7; Abbeville, 2;

Edgefield, 3; St. Paul's, Radcliffeborough, 6; St. Michael's, 2; St. John's, Berkley, 2; St. Philip's, 15.

III. "The names of those received as Candidates for Orders" are Edward C. Logan, James Ward Simons, Charles T. Bland, Joseph F. Lee, Jun., and by "a letter of dismissal from the Bishop of Virginia," Thomas Simons Arthur. The whole number of candidates at present is fourteen, namely, the five named above, and nine named in former addresses, viz.—Messrs. I. G. Drayton, W. H. Hanckel, J. M. Pringle, A. Gregg, B. Johnson, C. P. Gadsden, G. L. Platt, J. B. Seabrook, and W. B. W. Howe. T. Fuller, jun'r. (much and deservedly lamented) has departed this life. L. F. Klepstein is no longer a candidate, having requested me to remove his name from the list of candidates. Two, W. H. Hanckel and J. F. Lee, are at our Theological Seminary. The remainder are studying in private, under direction of the Bishop, conformably to Canon X.

IV. "The names of those ordained" are, as Deacons, Elijah H. Downing, under Canon VII. of 1838, he having been a Minister in the Methodist connection, and William Otis Prentiss. And as Presbyters, Rev. Carter Page, and Rev. Nathaniel Hyatt.

V. "The changes, by removal or otherwise," are as follows:—The Rev. F. B. Lee, Presbyter, has been transferred to the diocese of Alabama; the Rev. R. Johnson, Presbyter, to the diocese of Georgia; the Rev. J. H. Fowles, Presbyter, to the diocese of Pennsylvania; the Rev. J. H. Miles, Presbyter, to the jurisdiction of the Missionary Bishop in Turkey, and the Rev. F. H. Rutledge, Presbyter, to the diocese of Florida; the Rev. L. C. Johnson, *deacon*, with my consent, is officiating at Trinity Church, Society Hill; the Rev. N. P. Tillinghast, Presbyter, has resigned Trinity Church, Society Hill, and is absent; the Rev. C. Page has removed from Edgefield, to serve the congregation near the Wateree; the Rev. C. B. Walker is the Rector of Trinity Church, Edgefield; the Rev. Henry Elwell has removed from Cheraw to Mars' Bluff; the Rev. C. C. Pinckney, Jun. has resigned the Rectorship of Christ Church, Greenville; the Rev. J. H. Fowles, that of St. Bartholomew's; the Rev. W. T. Potter, that of St. Paul's, Pendleton; the Rev. J. Swart has resigned the Mission at Mars' Bluff, and is now officiating as Missionary in Darlington, where he is teaching; the Rev. J. R. Fell, *deacon*, is, with my consent, officiating at Prince Frederick's Chapel; the Rev. R. S. Seely, *deacon*, with my consent, is officiating in Newberry district; the Rev. E. H. Downing, *deacon*, went to the North for his health, and has just returned; the Rev. Stephen Elliott has resigned the charge of Prince William's Parish, and purposes to officiate in future, to congregations chiefly composed of black persons.

Lastly.—Your attention is canonically invited to "all (other) matters tending to throw light on the affairs of the diocese." Two persons have been examined for Priest's, and seven for Deacon's Orders, the whole number of examinations was eleven. Two Churches were consecrated, All Saints, Waccamaw, a new Church, built on the site where stood two others that were successively removed; and St. James, Goose-creek, built in 1719, (not then consecrated, because we had no resident Bishop,) and in 1845, thoroughly repaired, and restored to its original beauty.

One Rector has been instituted, Rev. A. Ford, at the Church of St. Thadæus, Aiken. On ten occasions, various services were held for the class of servants at North Santee, South Santee, St. John's, Berkley, Upper St. John's, St. Andrew's, Mars' Bluff, Aiken, and in Christ Church Parish. The school, founded by our Convention, has been visited on each Friday that I was in the city, with not more than one or two exceptions, when special claims on my time prevented. At meetings of "the Committee," (four extra, and three quarterly) I was present; but at the quarterly meeting in October, and also at the time of the December examination, I was not in the city. The examination in July I attended, and was much gratified with the result, as I have been always with the fidelity, zeal, and ability of the Principal, and the proficiency, in both divine and human knowledge of the pupils. I regret to have to state that the income of the institution is too small, owing to the necessarily reduced charges for the younger scholars. The remedy is the increase of their number, and of the proportion of the elder pupils—and such encouragement may reasonably be expected from the members of the Church, when they realize the value of the school to the pupils, and to the diocese. In the latter point of view, while the income remains so disproportioned to the labors of the teachers, it has a strong claim on the charity of the Church.* The case is analogous to *that* of a State College and a city school. To extend the usefulness of these, the State and the city make an endowment, the good effect of which is the reduction of the charge for tuition. Some of the rates of tuition at our Church school are below the average standard, but the provision for supplying the deficiency in the salary of the teachers is not made. To multiply the pupils of it, there is a necessity of low rates for tuition, and therefore of supporting it, in part, by the liberality of the Church, just as the College and the High School of Charleston, and the College of South-Carolina are supported in part by the liberality of the City and the State. Unless the Church renders this assistance, its school must suffer in the competition with endowed schools, and with those conducted on popular principles, and by popular individuals. May I not ask the question, to what more important object can the resources of the Church be applied than the education of her children? To make them wise, and useful, and happy, shall she be less solicitous, than is the Civil Government, and though she has less ability, ought she not to do what she can? To increase its efficiency, the worthy Principal has employed an approved assistant, and nothing now, under the good providence and grace of God, seems to be wanting but the favor of parents, and of the Church in general. Every College of any reputation, has a Chapel, and for a Church Seminary to be without one, would indeed be an anomaly. A beautiful draft for a chapel has, at my request, been prepared by Mr. E. B. White, an architect of our own city, of established reputation. Will not our friends assist us to erect it? The best success of the institution depends much upon its having a chapel, where there may be "daily morning and evening prayer," and on holy days, the sacraments and sermons for the benefit of the boarders and others.

*Contributions in its behalf will be thankfully received by the Bishop.

The "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," at *its* annual meeting, and at all the meetings, stated and extra, of its "Board of Trustees," when I was in the city, I was present. The "Charleston Protestant Episcopal Female Domestic Missionary Society," at all the meetings of its "Executive Committee," quarterly and extra, I attended. The "Episcopal Female Bible, Prayer-Book and Tract Society," at *its* Anniversary meeting, I presided, and a few tracts submitted for my approbation, have had it. The Sunday School annual celebration, usual on Whit-Monday, in Charleston, was postponed from inclemency of weather to the 19th May, and on that occasion, I was absent on a visitation.

The "Society for the relief of the Widows and Orphans of our Clergy," and "the Board of Trustees, (appointed by the Convention) for the relief of aged and infirm Clergymen," at *their* meetings, I was present. A circular to the Clergy, Vestries, and all the members of our Church, commendatory of our "Advancement Society," by request of the Board of Trustees of the said Society, was prepared by me. I have written for publication, a preface to the New Week's Preparation," an old, very generally approved, and formerly much used work, inviting the attention of the young members of our Church to the same, which has become scarce, and has been re-printed in this city by that worthy brother member Mr. A. E. Miller, also, a Charge to the Clergy, in obedience to the Canon, and in superintending the publication of the "Gospel Messenger," some time has monthly, or more properly weekly, been occupied. Each diocese has its periodical, (made almost indispensable by Canon 48,) a medium of communication between the officers and members of the diocese, and between the several dioceses, and an instrument capable of great usefulness. May I not then reasonably ask of the members of the Convention, and of the Church in general, in meeting the expenses of this publication, assistance not as a gift, but by becoming subscribers to it? The information it diffuses is such as every Churchman ought to have, and be interested in seeking. In our periodical we have narrated the doings in other dioceses, but sparingly indulged in comments on them.

For Missions within South-Carolina, there has been placed in my hands, small sums from nine Congregations, viz. St. Paul's, (Radcliffeborough;) Prince George's, Edgefield; St. Philip's, St. John's on the Island; St. John's, (Berkley;) All Saints, Columbia and Pineville; also from some members of the Church, (persons of color,) and with this assistance, Missionary services have been had at Lancaster Court-House, by Rev. Mr. Lee; at St. James', Goose-creek, by Rev. P. Gadsden, and Rev. Mr. Babbit; at Christ Church, by Rev. Mr. Babbit; at Newberry and St. Matthews, by Rev. Mr. Young, and at various points by several clergymen, the Rail-Road charge alone being paid. The Rev. Mr. Swart has engaged to officiate at the Court-House, and one or more other places in Darlington district. The Bank book for "South-Carolina Missions," which sets forth the receipts, payments and balance, is on the table, subject to the inspection of the members of the Convention. The expenditures incident to the Episcopal office, during the year, amounted to \$1.483 65½, leaving in my hands, from the salary, a balance of \$16 34½. The account is placed on the table for inspection.

The distance of my several journies is 3,824 miles. The number of letters received by me is 294.

This statement has been brief to avoid trespassing on the time of the Convention—the details of the visitations, and other particulars can be read in “the Gospel Messenger,” where they were published from time to time.

In the diocese of Florida, (having obtained the consent of the Bishop,) I held divine service at Tallahassee, assisting the Rector; at Monticello, at the Cross-Roads, and at the plantation of Mr. O. H. Gadsden, in all 24 times, preached 12 times, administered the Holy Communion three times, baptized 52 children, and administered Confirmation to 2 persons, the Bishop having requested me to do so. The names of the baptized, sponsors names, &c. have been recorded in the Register of St. Philip's Church, Charleston. My report is ended. Of your hearty concurrence in this concluding sentiment, I am sure. “In all our works begun, continued, and ended in faith, may we glorify God's holy name, and finally by his mercy obtain everlasting life, through Jesus Christ our Lord.” Amen.

NOTICES OF NEW PUBLICATIONS.

Sacra Privata: the Private Meditations, Devotions, and Prayers, of the Right Rev. Thomas Wilson, D. D., Lord Bishop of Sodor and Man, Accommodated to General Use.—Lord teach us to pray.—Luke, xi. 1.— Comparing old and new works of Meditations and Prayer, we may truly say “the old are better.” We regard it therefore a good sign of the times, that many of the devotional works, by which our fathers and their fathers were guided and comforted, and strengthened on the way to the “Paradise” where we humbly trust they are, awaiting the joyful resurrection, have been printed, with simply a very few alterations to accommodate them to our day. And to whose example among mortals (the Apostles and Martyrs and Primitive Fathers alone excepted) and to whose devotions could the pious heart turn for animation and assistance, in preference to “the Bishop of Sodor and Man” the holy Wilson, and to the Meditations, and Prayers prepared and used by him: No Clergyman ought to be without *the part* of the “*Sacra Privata*,” adapted especially to the use of the Clergy—alluding constantly to their ordination vows; and no Layman or woman, who can read ought to be without the portion of the same work, which is republished in the convenient neat Manual now before us. Its needs no recommendation to any one who has read a page of it. It will be seen that this edition very appropriately adds the “Litany” of our Church, which the pious will like to associate from time to time with their other prayers, and we have here also an index to our Collects, as for example, *that* recognizing our “regeneration”—and *those* praying for grace to “imitate Christ,” and for “support under affliction.” We invite attention to these extracts:—*Alms Giving*.—“The merits of the poor are not to be the rule of our charity. God himself maketh the sun to shine upon the evil and the good. If we would but moderate our vanity, we should

always have enough for charity. Send thy blessing upon my substance, and continue to me a willing mind to help such as have need, according to my ability. Good advice, and devout petitions, should accompany our charity. O God, who knowest the necessities of all thy creatures, give thy poor the spiritual things they stand in need of. Support thy poor members, O Jesu, under all their difficulties, and sanctify their bodily wants to the salvation of their souls. Lord, grant that they may bear their poor estate with patience and resignation, and that we may one day meet in the Paradise of God! Jesus Christ is continually humbled in his members; some are poor, in prison, sick, naked, hungry, &c.—Let me, O Lord, see and help Thee in all these objects. A man that has faith will be glad to discharge himself of some part of his burthen of temporal goods, in order to secure those that are eternal; and to be in some measure the preserver of his brethren. Psalm cxii. 5. *A good (a charitable) man will guide his affairs with discretion*; that is, he will cut off and retrench all needless expenses in apparel, diet, diversions, &c., that he may give to him that needeth. Let your alms be in secret as much as may be.” . . . “*Prayer in time of Public Distractions*:—O Lord, prevent the judgments that threaten us; purge this nation from all such crimes as may be the cause of thy heavy displeasure against us,—from *whoredom* and *drunkenness*; from *swearing*, *lying*, and *perjury*; from *sacrilege*, *injustice*, *fraud*, *disobedience*, *malice*, and *uncharitableness*. Take from among us the spirit of *atheism*, *irreligion*, and *profaneness*; and in mercy rebuke and convert all such as give encouragement or countenance to any of these vices, which may provoke thee to give us up to infidelity or destruction. O let thy anger be turned away from us;—give us not over unto the will of our adversaries, and unto such as strive to bring all things into confusion. Preserve this Church in the midst of all dangers;—and restore unto us peace and unity;—and grant us grace to make a better use of these blessings for the time to come, for Jesus Christ’s sake. Amen.”

A Family Bible.—We have often been asked by Churchmen to recommend to them a good Family Bible, to which they may trust as a guide in doctrine and life. We know of no work so valuable for such a purpose as the one recommended in the following paragraph, which appeared sometime since in the Churchman.

Stanford and Swords have reduced the price of D’Oyly and Mant’s Bible to *ten dollars*, about one third of the price which it originally brought. The Commentary in three quarto volumes, consists of selections from the divines of the Church of England, made by the English editors, and of further selections from the same and also from American divines, made by Bishop Hobart, the American editor. We have often commended the work, and take pleasure in again commending it, as the best commentary for family use in our Church. So good an opportunity for purchasing it has never before occurred, and probably will never occur again. The passion of late years for cheap publications has produced a change for the worse in the material and workmanship of standard books, which are now printed more carelessly, in smaller type and on inferior paper to what they were thirty years ago. The small remainder of this exceedingly valuable commentary combines the advantages of the

old and expensive workmanship with the present low price; and we recommend all who desire to possess a good Family Bible to avail themselves of the opportunity now offered.—*Calendar*.

Nelson's Festivals and Fasts.—At a meeting of the Society for Promoting Christian Knowledge, held in the month of April last, the Tract Committee presented a long and interesting report upon the doings of the Society throughout the whole course of its existence, from its first foundation in 1698, in relation to the preparation and publication of tracts. Among a great number of interesting facts connected with the proceedings of the Society, we find it stated that the "Companion for the Festivals and Fasts of the Church, by Robert Nelson, Esq.," having been carefully examined, was presented in its *twenty first edition*, and ordered for distribution in 1760. The numerous editions which have issued since both in Europe and in this country, must afford strong proof of the excellence of this work in the estimation of Churchmen. The *ninth American edition* has been issued from the press of Messrs. Stanford and Swords, New-York. No book of the kind can be circulated with more advantage than this, and especially for the edification of the young, and the information of those not familiar with the principles and usages of the Church. For distinct intelligence and excellent aids to piety, it should have a constant place in the family and closet.—*Calendar*.

SELECTIONS.

CHRISTIAN EDUCATION.

We invite attention to this valuable article, and in particular to the item (10.) We are indebted for it to the Rev. Mr. Gregory, of Western New-York.

It is a subject which concerns all ages and conditions. The old are concerned with it, for their example either hinders it or promotes it. The young are concerned with it, for if they be not educated as the children of God, they will inevitably be educated as children of the world, the flesh and the devil. The poor and the rich are equally concerned with it, for both equally need it, and both are equally ruined by the want of it. Parents, sponsors, guardians, teachers are concerned with it, for on them mainly it depends whether the next generation shall be educated as Christians, or merely grow up Christians in name, but heathen in practice.

It is impossible, within the limits of this letter, to say all that I could wish on this important subject. I must be content to present some of the more important features of a truly Christian Education, such as a Christian Pastor and a Christian People should provide, from first to last, for those that come after us.

1. Christian Education begins at "the washing of regeneration," when, by Holy Baptism, little children are "made members of Christ," and adopted to be sons of God. Parents who would do their duty, will "early" suffer their little ones to come unto Christ, and be "clothed," with that grace and blessing which is the foundation of a Christian life. The sponsors selected should be religious persons, who will conscientiously discharge their duty.

2. In order that children may "lead the rest of their life according

to this beginning," parents and sponsors should unceasingly pray for them and with them, from their infancy. It is a great error to think that little children are not benefited by prayer. And besides its hallowing influence on them, it will keep alive in the hearts of god-parents a sense of their obligation to "see that their god-children be brought up to lead a godly and a Christian life."

3. But Baptism, and Prayer, and the best intentions of parents will all be in vain, unless there is a clear conception of the very work which sponsors have to do. It is in this, I apprehend, that many are fatally deficient. Let me implore all Christians to seek *just views* of a Christian education. Not only should they strive themselves to be imbued with a Christian spirit, but they should *study* to adopt right principles of Christian discipline. Next after the Bible and Prayer book, may be perused with great advantage some of the excellent works which good men have written on this subject. Of these I will mention one, which, for its scriptural character, its simplicity, its fulness, its sweet spirit of piety, and the touching interest pervading its quiet narrative and admirably drawn characters, is better adapted to general use than any other I know. It is a little book of 250 pages, published by the General Protestant Episcopal Sunday School Union, and its title is, *THE COMMANDMENT WITH PROMISE*.

4. The early surrounding of childhood with Christian influence is all important to their right education. In a family where the parents are worldly and prayerless; the servants rude petulant and selfish; the conversation unprofitable, trifling and vain; where there is little order and system; and neither work nor recreation is regulated and seasoned with a kind, thoughtful, and religious spirit, children cannot be expected to grow up Christians. Of all places in the world, the home of children should be a Christian home. Children should be attracted to it as the dearest and sacredest spot on earth. It should be a stranger to that sour, morose, petulant, scolding, uneasy temper, which makes children wish to be any where but at home. Children should never be sent to school or to play *to get rid of them*; for this is a miserable confession that children are growing up to be pests and disturbers of their parents' peace. Parents should provide suitable recreations for their children, and take an interest in them; and thus diminish the temptation to seek clandestine amusements, and unhallowed sports and games. The child should be sure of always finding *at home*, a patient ear for its complaints, a reasonable attention to all its childish questions, and the truest sympathy with all its little troubles and sorrows. In this way parents will gain a thousand opportunities of checking evil tempers, and teaching good lessons, and implanting holy principles; and what is thus done, "here a little and there a little," as occasion demands, is far more effectual than more formal lessons, given when the child sees no occasion for them. Home feelings, home bred joys, and home delights, are so akin to what is Christian, that in them the seeds of piety may be expected to take deep root, and grow up "as willows by the water courses." On the contrary, children that seek their pleasures abroad, and spend their evenings in the streets, and with rude companions, are under the very best training for all deeds of profaneness, villany and crime.

5. Consistent adherence to principle is all important in a Christian education. Nothing should ever be yielded to importunity. Be reason-

ably indulgent, but firm. Let no cries of the child, no weariness on your part, no presence of company, no interference of indulgent relatives, ever extort from you what in duty and principle you should withhold. Act in this manner *from the beginning*, and you will save yourselves infinite trouble and your children infinite harm.

6. Let children see that you *act towards them for God*. If parents complain of their children as burdens, or make them slaves to their avarice or selfish ease, or take more interest in their appearing well before the world than in their being good before God, children instinctively feel the selfishness and sin, and in their turn treat their parents with neglect or contempt.

7. It is a pernicious practice, (common though it be,) to speak in the presence of children, and in a careless way, of their faults and bad tempers as connected with smartness, thus seeming to excuse the sins of the child for the sake of the cunning evinced in their commission. This is the way to educate children liars, thieves, revengeful and disobedient, for it seems to admit that the sin may be winked at for the skill and originality with which it is committed. But no circumstances whatever should shield error from reproof. Every manifestation of wrong feeling and wrong doing which should be checked in the youth of fourteen, should be checked in the child of a year. It is a terrible delusion that when children are grown up, they will of themselves change and do right. What they sow, they must reap. If they sow evil tempers and evil habits, their harvest will be in kind. Early, therefore, very early let children be taught to *practice* humility, forgiveness, kindness, patience, industry, self denial, *as duties to God*, duties required by their Christian Baptism, duties taught and commanded by their blessed Saviour. And great care in this should be taken to be consistent. For example: what is it but the grossest folly to talk to children about humility, and then dress them up with trinkets and finery with gaudy colors, and exhibit them to their neighbors and friends for their admiration.

8. In *teaching* children, there can be no better guide than the solemn charge which the Church gives to every Sponsor. "So soon as they are able to learn," the work is to begin. "All things which a Christian ought to know and believe to his soul's health," points out its extent.—You are *Teachers for God*, from the first moment He commits children to your care. By steady, patient, consistent, and attractive example; by diligent, wise, seasonable, and holy precepts, let them be drawn away from all evil, and directed to all that is useful, good, true, lovely and heavenly. Be especially anxious to teach your children Christian manners and behaviour. The gluttonous, selfish, slovenly, bold, impertinent child is a living proof that his education is that of the bear and the swine. If you have any doubt of the propriety of what children are learning or doing, consider, *is it Christian?* If you teach them the wonderful works of God in nature, or the events of Scripture history, teach them also the holy lessons of piety to be drawn from them, and how our Christian Baptism has made "all these things new," and given them a blessed interest for us as heirs of a heavenly inheritance. Whether it be reading, writing, geography, arithmetic, or the catechism, that is taught, it should be taught under a perpetual sense of the baptismal Covenant. A Christian parent should count no knowledge useful which

interferes with a godly and Christian life, and be satisfied with no attainments, however fashionable or wonderful, if they have left the child still insensible of its Christian privileges and its Christian duties.

9. The bringing children to the public worship, at an early age, is enjoined by Holy Scripture and the Church. The habit is most important. They should be with their parents, and taught how to join in the prayers and praises. O, what scene on earth more lovely than Christian children, singing hosannas in His temple to that Saviour who bought them with his blood.

10. When children are of a suitable age to be placed at school, they should be placed in such a school as will carry on the same work of Christian Education, which has already been commenced at home. The child should know no change of principle, or of purpose, but should proceed in the same manner as if it were still under the eye of a Christian parent. Alas! alas! that this should be almost impossible. Where is there a truly *Christian* school? The district and select schools, governed by the State, or supported by a medley of sects, necessarily excluded all of Christianity, except mere moral duties. Christian duties, as resulting from the Christian covenant, cannot there be taught. What we need is such a school as shall educate children to be *Christian* children, where the teachers shall be *Christian* teachers, the discipline, and the whole tone and temper and teaching of the school that of a *Christian* family, where God is daily worshipped, His praises sung, and a Saviour learned and loved in the midst of those studies which prepare Children to be Christian citizens and servants of the most high God. What should hinder every one of our parishes from having such a school—a nursery of Christian children, in which parents and sponsors could be sure that their little ones are daily learning to live for a better world than this. In such a school all the ordinary studies could be pursued, but with this advantage, that it would be in natural and beautiful connection with religion, both being learned and practiced together. The expense might be greater than that of the common school, if counted in money; but when the spiritual advantages are reckoned, no school is so cheap as the Parish school, where baptised children are educated in the “steadfast fear and love” of God, and where Christianity, like the salt of the Prophet, is cast into the very fountain of human life and conduct. To have established and sustained such a school, would be the highest honor that a Christian congregation could desire. While it existed it would be the noblest monument of their piety, zeal and munificence; and every generation educated in it would have reason to remember it as their best earthly benefactor. There knowledge would be sanctified by religion, and precept reduced to practice. There it could be seen that the baptismal covenant is not a name, but something *to live by*, and the catechism not merely a lesson to be conned but a summary of God’s blessed truth, and a Christian’s daily duty, by which the soul may be disciplined for eternity.

It is a common remark of religious parents, that however religiously they bring up their children while they remain wholly under their own care, yet that when they enter the school and mingle with other children, they soon lose the simplicity of their early piety, and often at the age of ten or twelve, evince the most decided irreligiousness of tempers, feelings and habits.

Now, more causes than one may conspire to produce this change; but let it be considered what a change has taken place in the plan and principles of the child's education at that age, and the result is accounted for. While the child was at home, a Christian influence surrounded it, guided it, restrained it, at all times, and in all matters. In its work, in its study, in its play, it was taught to act religiously, that is to do every thing as a good Christian child. But when its school career began, it passed into a new world. The teacher was regarded, not as a parent, but as a master; the other scholars not as companions in the Christian covenant and the Christian life, but as competitors in study; the lessons, not as a duty to God, and a means of Christian culture, but as tasks fitting them for business in the world. The *practice* of Christian duties and tempers, was, at the most a very secondary thing in school education, and so while the child was getting knowledge, its moral and spiritual nature was neglected. Its intellect was stimulated, its heart was left to be overrun by evil. Its education ceased to be Christian, and it learned geography and grammar just as infidels learn them.

Can we wonder, that with such an entire separation of school learning from Christian living, children become rude, sensual, profane? Children thus left to themselves form evil habits of thought, temper and conduct; and the little that parents do at home to remedy such a defective system is often lost, because it does not reach the difficulty. And nothing can reach it but the conducting the school on the principles of a Christian family, and the putting the teacher in the place of a Christian parent, and the educating of children in their studies, as in every thing else, for God in the covenant of their Baptism. The sentiment that religion has nothing to do with a school is as false as that religion has nothing to do with a man's secular business. To separate them is practical infidelity. To unite them is to *christianize* education; and this is what we need.

And now I commend this important subject to the prayerful consideration of every parent and sponsor, praying that God's blessing may attend every effort for the Christian education of Christian children. In this day of agitation, and controversy, and religious discord, we can in no way so well manifest the true spirit of our Christian profession, which is "represented" in our Baptism, as by patiently, quietly, and prayerfully devoting ourselves to the cultivation and practice of the unostentatious graces of piety in ourselves, and the formation, by God's grace, in our children, of all those holy and heavenly principles of godliness, which prepare them to "confess without shame, the faith of Christ crucified, and manfully to fight, under His banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants, unto their life's end."

BISHOP BAGOT.

Bishop Bagot, on leaving his late Diocese of Oxford, to enter upon the duties of his new station, received an address from his clergy. The following extract from his reply to that address, gives a just description of the present condition of the Church, while it sets forth the necessity of avoiding party distinctions.

"We part at a time when heavier grief and scandal have fallen upon our Church, than she has known for many generations; and they who have wounded her, have been those whom she has nurtured from their youth up. Our faith, indeed, tells us, that eventual good is ever working out of apparent evil; and, convinced as we are that ours is a true and living branch of the Holy Catholic Church, we may not doubt that Christ is in the midst of her. We, therefore, feel our loyalty unshaken, and that our allegiance is inalienable. Still we are full of sorrow and grief for our brethren's sake, and for our own. We see that our sins have caused our miserable divisions, and that our divisions have caused the truth to be spoken against, and the Church's adversaries to triumph.

"Let the past, then, be a warning to us all; and let the distressing events of the last few years satisfy us, that when even good men, and men influenced with the best intentions, allow themselves to act as a party, instead of simply and separately following out the principles of obedience to the Church, their efforts on the Church's behalf are sure to be marred.

"At this sad juncture, what the Church most needs is *rest*. Time and quiet alone can restore the confidence of our people. Let me, then, implore you to show to the Church and to the world, that there is no intention, on your part, to keep up a party. Let nothing be done by you which carries with it the appearance of agitation. Let us say little and do much. Let there be less discussion, and more action; fewer harsh censures on our neighbors, and more careful looking to ourselves. Let us not suspect one another, nor judge one another, nor condemn one another, as we have of late; but let us love one another, and forbear and forgive one another, seeking to be led into the way of truth, and to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—*Christian Witness*.

POETRY.

FOR THE GOSPEL MESSENGER.

The following translation of the "Morning Hymn of St. Ambrose, Bishop of Milan," is at the service of the Editors of the "Gospel Messenger," if they deem it worthy of an insertion in their periodical.

MORNING HYMN

OF ST. AMBROSE, BISHOP OF MILAN.

I.

The morning's dawn is near,
We lift our voice in prayer;
That He, the uncreated Light,
May guide our wand'ring steps aright.

II.

O free our lips from guile,
And let not sin defile
Our thoughts and deeds, but love alone
In our adoring hearts enthrone.

III.

As swiftly fleets the day,
O Jesus ! by us stay,
And o'er us watch, that Satan's art,
Give him no access to our heart.

IV.

Our day, begun in Thee,
From sin and sorrow free ;
That all our daily toil may raise
To Thee, the song of grateful praise.

V.

Let not the flesh control
The motions of the soul ;
But holy self-denial free
From carnal pride, and lead to thee.

VI.

To God the Father, Son,
And Spirit, Three in One,
Be honour, praise, and glory given,
By Saints on earth and Saints in heaven.

ASRIG.

 FOR THE GOSPEL MESSENGER.

L E N T.

Once more the Church with solemn voice is calling,
Unto her children to approach and pray ;
Approach and pray—and weep your grievous falling,
Ye chosen children of the gospel day.

Have I not nursed you with the gentlest tending ?
Yet have ye been forgetful of my care ;
Lo ! on my knees before high heaven I'm bending—
O God of mercy, lend thy gracious ear.

Thy children have forsaken Thee, and wandered
Far from the paths—the pleasant paths of peace ;
The precious treasures of Thy dwelling squandered,
On worthless objects of the earth's increase.

Their souls abhor the strong and wholesome diet,
On which I've fed them from thy plenteous store ;
With wandering eyes, and restless feet—unquiet,
They quit Thy temple—pass thy dainties o'er.

With itching ears, and charmed, wrapp'd attention
They list the teachers by thy Son not sent,
Let his anointed ones their duty mention
In listless musing, lo ! their eyes are bent.

And more than this—for brother against brother
With angry look, and cruel word doth chide ;
All Christian feelings in their bosoms smother,
And wound's Christ's body in their wanton pride.

Ah! these and many things my fond heart grieveth,
 As only a mother's tender heart can grieve;
 For these and many things the deep sigh heaveth
 My stricken bosom—but their case I leave.

In thy strong hand—Lord let thy Spirit's guiding,
 Incline their hearts to listen to my voice,
 That once again within thy Temple bidding,
 Thou mayest behold them—and thy courts rejoice.
 C. G. P.

RELIGIOUS INTELLIGENCE.

Journal of the Bishop of the Diocese of South-Carolina, Extracts from it.—October 28th. Festival of St. Simon and St. Jude. A Candidate was examined for Priest's orders, four Presbyters assisting.

November 1st. Festival of all Saints, at St. Paul's Church, Radcliffeborough, I preached, and administered the Holy Rite of Confirmation.

2d. Sunday the 24th after Trinity at St. Philip's Church, administered ordination for the Priesthood.

3d. A Candidate for Orders, had his first examination.

16th. Sunday, the 26th after Trinity, at Tallahassee, having the consent of the Bishop, to my officiating in Florida, I preached, and administered the Holy Communion—the Rector (Rev. F. H. Rutledge) assisted and also read "Morning Prayer." The Congregation was large and there were 30 Communicants. The Church is a handsome building, and the Rectory adjoining it, very convenient in every respect.

In the afternoon I read "Evening Prayer," and at night preached.

18th. At the plantation of Mr. O. H. Gadsden, catechized the black children; read "Evening Prayer" and one of Rev. Mr. Glennie's Sermons to a large Congregation of the slaves.

19th, 20th, 21st, 22d. Same place, same services, except that the Rev. Thomas Bacon's Sermons were read.

23d. Sunday 27th after Trinity, at Montpelier, Jefferson county, Florida, held Morning and Evening Prayer, preached twice, baptized 1 white and 32 black children, and catechized 22 children.

24th, 25th, 26th, 27th, 28th, 29th. On these days read "Evening Prayer," and catechized 29 children.

30th. Advent Sunday, at the Meeting-House, after Morning Service and the Sermon, I confirmed 2 persons and administered the Holy Communion to 8 persons—at "Montpelier" plantation, read "Evening Prayer," and baptized 6 black children.

December 1st. At Monticello, held "Evening Prayer" and preached.

2d. Same place, held "Morning Prayer," baptized an infant, preached and administered the Holy Communion to 9 persons—at Dr. Wirt's house administered "private Baptism" to 3 of his infant servants.

At Montpelier, held "Evening prayer" and catechized many children.

3d. Same place, Rev. Dr. Rutledge read "Evening Prayer" I preached and catechized.

4th, 5th, 6th. Same place I read "Evening Prayer" and Catechised,

7th. 2d Sunday in Advent, at Montpelier, read "Morning Prayer" and "Evening Prayer" and preached and catechised, and administered holy Baptism in the morning to 6, and in the evening to 3 children.

9th. At Quincy, read "Evening Prayer" and preached.

14th. Sunday, 3d in Advent, at Savannah, Christ Church, read the "Ante-Communion and preached, having the consent of the Bishop of Georgia. In the afternoon, at St. John's, I preached.

19th. A Candidate for Deacon's Order had his third examination, the Rev. Mr. Trapier and Rev. Mr. Campbell assisting.

January 2d, 1846. Two Candidates for Holy Orders, had their first examination; Rev. Mr. Keith, and Rev. Mr. Marshall assisting.

13th. W. O. Prentiss, was admitted at a *special* ordination in St. Peter's Church, Charleston, to the Holy Order of Deacons. I preached and he was presented by the Rector of St. Peter's (Rev. W. H. Barnwell.)

January 25th. Sunday, at the Church in Christ Church Parish, before Service catechized some grown blacks—read "Morning Prayer," preached, and administered the Holy Communion—in the afternoon, at a private house, read "Evening Prayer" and one of the Rev. Mr. Glenie's Sermons.

February 18th. Two Candidates for Orders had their first examination; and a third Candidate had his first examination *in part*; three Presbyters assisting me.

22d. Quinquagesima Sunday, in St. Batholomew's Parish, at the Chapel near Ashepoo, I read "Morning Prayer" and the Ante Communion and preached on "Charity"—and catechised several black adults. In the afternoon at a private house, read "Evening Prayer" and one of Rev. T. Bacon's Sermons for Servants.

23d. In St. Paul's Parish, at a private house, read "Morning Prayer" and catechised the children of the family—in St. Andrew's Parish, at the Chapel on a plantation, read "Evening Prayer" and administered the Holy Communion to 15 persons.

Monthly Missionary Lecture at St. Stephen's Chapel, Charleston.—That for February was by the Bishop of the Diocese, and the subject was the "Obligation of contributing to purposes of piety and charity statedly and in a fixed proportion." An interesting letter from our Missionary Bishop at Constantinople was read, detailing the state of the mission, and purposing tri-monthly to make a like report, to be circulated in manuscript, and read to the congregations. A letter was read of a similar character, addressed to a Presbyterian, from one of the Missionaries at Nashotah in Wisconsin. The amount collected was \$16.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—The anniversary meeting was held February 11th. After "Morning Prayer" at St. Michael's Church, the appointed preacher (Rev. T. C. Dupont) delivered the Sermon, the text being "have faith in God." The members then convened at the Library room of the Society, when the annual Report was read and these Officers elected for the ensuing year. Vice-President, Rev. P. T. Gervais; (the Bishop is ex-officio President) Corresponding Secretary, Rev. P. T. Keith; Re-

ording Secretary, Rev. J. S. Hanckel; Trustees—Rev. Dr. Hanckel, Rev. P. Trapier, Rev. W. H. Barnwell, Rev. J. B. Campbell, Hon. H. Deas, Dr. H. S. Waring, and Messrs. J. S. Cogdell, T. G. Simons, N. R. Middleton, E. R. Laurens, C. G. Memminger and W. C. Bee. The Rev. Mr. Converse was appointed Preacher for the next anniversary, and as his substitute Rev. Wm. Dehon. The Board of Trustees elected as Librarian, Rev. J. S. Hanckel; as Treasurer, T. G. Simons, Jun.; and as Book Committee—Rev. Dr. Hanckel, Rev. P. Trapier, N. R. Middleton and E. R. Laurens, Esqrs.

Diocese of South-Carolina.—The 56th annual Convention was held February 12th, 13th, 14th and 16th, and was well attended. The Sermon on the first day was by the Rector of St Luke's Parish, (Rev. A. Woodward;) the Holy Communion was administered by the Bishop, assisted by the Rectors of the three Churches in Charleston. Three new Congregations were admitted into the Convention, viz:—Zion Church, Richland district; the Church of the Epiphany, Laurens district, and Grace Church, Charleston. The proposed alteration of the Constitution so as to exclude Deacons, under the new Canon, from a seat in the Convention was lost. That Canon must be inoperative in this Diocese, until this alteration is effected, or the Canon, which provides that no Deacon ordained under it, shall be a member of the Convention is altered. When the Journal is printed, we may extract from it, and from the reports of the Rectors and Missionaries. On the 2d day of the Convention, the Bishop delivered the triennial Charge, and on the 3d day, the Rev. Mr. Labaugh, Missionary to the Jews, preached, and was also permitted to address the Convention, who passed resolutions favorable to his Mission and recommending a collection in aid of it, on "Good Friday" when the collect specially prays for the ancient people of God, and others not yet converted.

The Chapel for the School of the Diocese.—Our friends are invited to read in the address of the Bishop to the Convention, and through that body to the members of our Church generally, the remarks respecting the Chapel. The commencement of it, is delayed only for want of adequate patronage. Shall this long be the case? We trust not.

Extracts from a Presbyterian of South-Carolina.—My health has continued pretty steadily to improve, since our first arrival in Rome more than a year ago. We were five months domiciliated at Cava, a beautiful valley about 25 miles from Naples, where this year there was quite a colony of English. It was here that I performed the only services that I have to report, by administering or causing to be administered in my house the Holy Communion every Sunday morning for three months, according to the American Ritual. I usually officiated myself—and generally there were five persons present and communicating, sometimes six. On one occasion last winter, I assisted in the administration of the Communion at the English Chapel in Rome. These are the only services performed since my last report. I trust that my time has not been unprofitably employed with a view to future usefulness in the Church since I came to Italy. I have endeavored to draw my care and studies that way, towards which the sacred vows of ordination, oblige me, and

I hope I have in a measure succeeded in preparing myself better to discharge the duties of the ministry, whenever it shall please God to permit me to resume them. I do not cease to feel that lively interest in the black people, which a winter in South-Carolina excited in my mind.—The task of ameliorating their condition, as well temporal as eternal belong only to the Church. She alone can safely undertake, she alone can effectually perform it. Oh! that she may not shrink from it. One thing I can say for certain, that the blacks are quite as well off, temporally, and better instructed in religion, than the most prosperous peasantry I have seen in Europe.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Spirit of Missions" for February, contains the correspondence of Missionaries in the north-west, and in foreign parts, and many particulars respecting Missions of the Church of England in the Colonies and in India. There is a long argument in favor of sending forth Agents, but the short answer is, they discourage *systematic* charity: The amount reported is for Domestic Missions \$1,879; from South-Carolina, \$125. For Foreign \$4,900; from South-Carolina, \$55.

Church of the Holy Communion.—It was the intention of the late John Rogers of the city of New-York, to erect a Church in which the poor might enjoy an equal opportunity with the rich in the privileges of the sanctuary. He did not live to execute the plan, but it has been carried out by his widow, who was left wholly free in the matter, in the erection of the beautiful Church of the Holy Communion.

The building is cruciform, 110 feet in length, 30 feet in width in the main body of the Church, and 65 feet across the transept. The tower stands on one side adjoining the west end, thus allowing room for additional buildings in the rear of the lot, which would not have admitted them, had the tower been so placed as to increase the length of the Church. The architecture is purely gothic and rather of the early English. The exterior, with its sharp gables, old fashioned tower, and projecting transepts has a venerable and picturesque effect, particularly when approached on the east end: the interior is not entirely finished, but judging from the imposing effect of the open roof, perhaps the best specimen of the kind in the country, we have no doubt it will have the solemn air so desirable in a place of worship.

The Church, as soon as all the arrangements connected with it are completed, will be open for service continually, and all the seats, which are on long oaken benches, will be equally accessible to all who wish to occupy them. It is intended to make a fair trial how far a Church can be maintained without having recourse to the pew system: in order to this it was necessary that the building should not be behind in point of architecture, lest it should be regarded as designed *only* for the humbler classes of the community; who on that account would be likely to avoid it. Mrs. Rogers deserves the thanks of the community for the liberal scale on which she has provided the means for so important an experiment. In estimating this liberality, it ought to be known, what we understand is the fact, that Mrs. Rogers is the holder of no other property in the neighbourhood of the Church.

New French Protestant Episcopal Church in the Savoy.—This neat Gothic edifice erected in Bloomsbury street, for the above congregation, was consecrated on Tuesday last by the Bishop of London, who had previously laid the foundation stone of the building, on the 2nd of January last. The Hon. and the Rev. H. Montagu Milliers, Rector of the Parish, officiated in the reading desk, and the Bishop was assisted in the service at the communion table by his lordship's chaplain, the Rev. C. B. Dalton. The petition presented to the Bishop by the Minister, the Rev. J. Mudry, praying his lordship to consecrate the Church, set forth, briefly, the origin and history of the congregation, tracing it back to the year 1610, when it was first known under the name of "the Westminster French Protestant Church," composed of merchants already established in London, and of refugees driven from their country by religious persecutions. This Church, it appeared, conformed to the discipline, and adopted the liturgy (translated into French) of the Church of England in the year 1661, when it was placed under the jurisdiction of the Bishop of London and the Archbishop of Canterbury, and obtained from Charles II. possession of the chapel of the Savoy, together with an annual stipend for its "preaching ministers." Since that period the congregation, as it was stated, has been subject to various vicissitudes, having been obliged to remove, first to a chapel in Spring-gardens, and to the Greek Church in Crown-street, and afterwards to a very humble chapel in Edward-street, Soho-square, from whence they will now remove, and fix themselves, permanently it is to be hoped, in this more appropriate and consecrated place of worship.—*English paper.*

Conversion.—A remarkable conversion has recently taken place in the town of Bolton-le-Moors, Lancashire, of a congregation of Dissenters in connection with the Methodists. The minister, the Rev. Thomas Berry, had long been thoroughly dissatisfied with the whole system of dissent; and at length he mentioned the subject to some of his people, and ascertained that they also shared his sentiments. He then waited upon the Vicar of the Parish, the Rev. James Slade, to whom he had been previously known for several years. The Vicar communicated the case to the Bishop, who being satisfied with Mr. Berry's acquirements and religious opinions, agreed to ordain Mr. Berry, and appoint him as preacher to the Chapel, under the established Church. The members of Mr. Berry's congregation have accompanied the preacher, with the exception of a few persons holding extreme opinions, chiefly political. The Chapel has been licensed, and it is to be consecrated as soon as the pecuniary arrangements are completed. It was opened by the Vicar for divine service under the establishment, on the first Sunday in May. It is further remarkable that when Mr. Berry first named the subject to his coadjutor in the place, he received this answer, "Whether you are tired of dissent or not, I am; and I intend immediately to enter at one of the universities." And further out of seven local preachers attached to the Chapel, six have come over to the Church. The whole transaction reflects credit on all the parties concerned; and there is no doubt that such conversions would be frequent, if the opinion and wishes of parties could be ascertained, and adequate facilities were given. And while the Church in England is thus welcoming back her wandering children

into the one true fold, it is encouraging to learn that Church principles do not depend upon human government, or any connexion with the State,—much as they are entitled to its aid.—for support or diffusion; but that, in republican Connecticut, as stated in a recent *Church Chronicle*, the Episcopal Church has almost doubled its numbers within the last twenty years, while the population of the State during the same period, has only gained about one-eighth.—*Church*.

Amalgamation.—In England there is plainly no necessity to unite with Dissenters for the distribution of the Bible, because in two of the great Missionary Associations connected with the establishment, a channel has been formed for the liberality of her members; and by one of them in particular,—the Society for Promoting Christian Knowledge, founded more than a century before the British and Foreign Bible Society—the dissemination of the Scriptures was, and still is, regarded as a *principal* object. By the Church in this country, however, no such provision has been made; there are, it is true, a few Diocesan institutions; but no general agency has been devised for the publication of that Holy Book of which she is the guardian; and her children consequently have felt themselves compelled either to stand all the day idle, or to find in union with surrounding sects a substitute for what she has neglected, or, in her state of depression has hitherto been unable to furnish. This we think, ought not so to be; and we would renew, with great deference, a suggestion elsewhere made, for the appointment of a Committee, co-ordinate with the Committees of Domestic and Foreign Missions, whose province it shall be to print and distribute, gratuitously and otherwise, the Bible, Prayer Book, and such other books or tracts as the Board of Missions may deem best adapted to promote the operations of those in their employment. This, we conceive, would complete the missionary organization of the Church; the Clergy and Laity generally would know where to make application, and our self-denying Missionaries being provided with books in aid of their oral ministrations, would be enabled to contend more effectively than they now are, with the difficulties by which they are surrounded. We throw out the suggestion to be taken for what it is worth, having no wish in any thing we may say or do, beyond the increase and prosperity of the Church.—*Banner of the Cross*.

Responses.—It depends, however, as much upon the people, as upon the minister, to give due effect to our liturgy. In its structure, a constant reference has been had to the worshippers, collectively as well as individually. It is framed for the service of the congregation. They are supposed to bear an important and frequent part in it; so that the hearts and tongues of all may be engaged, and their joint worship go up as a cloud of incense before the throne of God. With this view, not only are confessions to be made with one voice, and the psalms are to be repeated in alternate course; but the whole service is interspersed with short sentences of praise or petition which are put into the mouths of the people, and broken into short and comprehensive prayers, which call for their frequent assent; the design of which is to engage attention and quicken devotion, and to remind the people that they are not merely to witness, but to participate in the service. Nothing can be more

inspiring than such consentaneous worship. When the responses are repeated by the whole congregation, and the Amen audibly and heartily pronounced, the spirituality and majesty of our service can hardly be denied. The multitudinous swell of voice, like ocean, praising God, the assenting burst closing every petition, together produce an effect thrilling and electrical. And, where heart and lip thus blended in our congregations, prejudices against our liturgy, where such exist, might happily give away; it would no longer be considered by any one as cold and formal; and even separatists would admit it to be a worship worthy of him to whom it is addressed. To promote this sympathy in our public offices ought to be the pastor's unremitting aim.—*Utica G. Mess.*

A Short Conversation between a Churchman and a Congregationalist about the Cross.—*Cong.* So neighbor, I see that some of your people are putting large wooden crosses in their churches. This has been done lately in Boston, as I have learned from the letter of Dr. Eastburn, which I have just read.

Church. Oh, this has been quite common heretofore, as may be seen in many of the older churches in England and in this country: and notwithstanding the excitement which has been raised in certain quarters about "Puseyism," it has been done in many of the churches which have been built within the last few years. I can see no very serious objection in putting up a cross to indicate that we profess the faith of "Christ crucified." Can you?

Cong. Yes. In my opinion it shows a strong inclination to Popery. Whenever I see a cross about a church, I lay it down as certain, that it is not very far from Rome, though it may falsely assume the name of *protestant*.

Church. I am astonished to hear you say so. Will you have the goodness to inform me why the Congregationalists in Norfolk, Litchfield County, Connecticut, have put a *gilt cross* upon the top of the spire of their meeting-house? Have the seeds of Popery taken root there?—Are they all becoming Romanists?

Cong. Oh no. The cross is put there simply as an ornament.

Church. Why really this is something which I cannot understand.—A cross to be on a meeting-house "an ornament;" and on a Church a sure sign of "a strong inclination to Popery!" Will you have the goodness to explain how this can be? It is beyond my comprehension.

Cong. Please excuse me, I am engaged now, and when I have time, I will consult my Pastor, and give you the desired information.

P. S. At the conclusion of the above conversation, my friend took his hat, made a polite bow, and hastily left the room; and as I have not seen him since that time, I presume that his "Pastor" finds it rather a knotty question to settle to his satisfaction.—*Calendar.*

A Good Hint.—At Rochester, we enjoyed the exercises of the sanctuary in an Evening Service, when, in St. Luke's Church, the talented Rector re-opened his Bible-class exercises. The manner in which he presented the subject, the preference he gave to the teachings and study of the Bible over the ordinary addresses from the pulpit, met our most hearty concurrence. We have for years seen and heard so much of the declamatory and hortatory exhibitions of the pulpit, and been so

thoroughly convinced of the importance of a simpler presentation of Gospel truth, that we hail with fervent gratitude to God, any attempt to bring our Church and clergy back to a simpler mode of conveying evangelical truth to the understandings and hearts of our people. It is high time to say, Let us have the exposition of the Gospel as *illustrated* in the Church of the Gospel.—*Utica Gospel Messenger*.

Christianizing the Coloured People.—The Editor of the *Utica Gospel Messenger*, who was formerly Rector of the Episcopal Church at Elizabeth town, New-Jersey, has published this following interesting account of his services for the coloured people. “At that day, the relation of master and slave was recognized by the laws of New Jersey, and though provision had been made, whereby that relationship was fading away, there were no duties more carefully and kindly discharged by the members of our flock than those which concerned the African descendants who held their places in numerous families, or as circumstances permitted, occupied their own little dwellings. We certainly felt no duty more binding upon us than to visit these people at their own homes, and in the rooms assigned in their master’s houses, when sickness or sorrow overcame them, and many times have the master and mistress gone with us to the humble apartments of their dwelling, that they might attend our ministrations to the aged or infirm one of the coloured race, and we were as uniformly called on, and expected to attend the funerals of blacks, as of any others. There was attached to the congregation one who was a communicant, and was regarded as the sexton for those of his colour. He always led the way and often walked at our side as we preceeded the funeral procession, to that part of the Churchyard long used for the interment of his people. There was too, at that time a prevalent custom which very often impressed us with much interest and solemnity.—As we uttered the words, “Earth to earth, ashes to ashes, dust to dust,” almost every individnal present would quietly take a handful of earth and cast it into the grave. Another feature of those days and it should be pondered, was the care taken that the children of the coloured race, whether born of slaves or free people, should be brought into covenant with God in the ordinance of Christ’s appointment,—and very many times have we found the master and mistress of a family taking the responsibility of sponsors, in the case of those born in their house, as they did in regard to their own children. * * When we entered on our charge, there were some *twelve* or *fifteen* communicants of colour.—The custom of that day was to have the male Communicants first present themselves at the chancel, then came the females. When they had all received the holy elements, then came the blacks; in our parish, a very respectably appearing and well conducting people. That old sexton, *Brister*, was his name, always leading the way, and taking respectful care that all were accommodated around the narrow chancel. As years rolled on, age, sickness and death did their work, and the schemes of independence, and sectarian desires, and intimations of abolition movements grew up, and finally, at the end of twenty-one years there was but now and then, and here and there, in that old sanctuary, a coloured face to be seen. At length a Holy day arrived, and as was our wont, we stood in silence before the Holy Table, (we often called it ALTAR then, and always without offence) for our coloured brethren to approach.—

One only came. It was meek, good old Hannah. Long had she knelt there with the rest—she was now alone, and she sobbed, and her tears fell before us as we gave her the holy Symbols, and saw and felt assured in heart, that in the fulness of her soul she was partaking of the body and blood of her crucified Master and Lord. Many we know were touched most tenderly by that scene,—if any were not, we shall never envy them. * * We had rather spend our thoughts on such themes than on those that kindle excitements and clamours, and waken contentions and the evils that St. Paul would reprove, the “debates, envyings, wraths, strifes, backbitings, whisperings, revilings and tumults,” which it must be well known are more readily encouraged in this, our day, than such recurrences as these, to other times. As we have gone over, in our heart and mind the incidents alluded to, the question has come before us strongly, what is really doing for the better condition of our coloured people? Are they here or any where in our free States, improving in knowledge and Christian duty, carefulness and piety? What is the Church doing for them at large?

At a Missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to gave. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro, almost as rich as all the rest put together, and threw down a small silver coin. “Take dat back again,” said the negro that received the money, “Dat may be according to de first resolutions, but it is not according to de second.” The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and almost all gave more than himself, and he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, “Dare take dat!” It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, “No! dat won’t do yet. It may be according to de first and second resolution, but it is not according to de last;” and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly gave a large sum to the treasurer. “Very well,” said the negro, “Dat will do. Dat according to all de resolutions.”—*Utica Gospel Messenger*.

CALENDAR FOR MARCH, 1846.

1. <i>First Sunday in Lent.</i>		15. <i>Thiry Sunday in Lent.</i>
4. {	Stated days for Ordination.	22. <i>Fourth do. do.</i>
6. { <i>Ember Days.</i> }		25. <i>Annun. of the Blessed Virgin Mary.</i>
7. { }		29. <i>Fifth Sunday in Lent.</i>
8. <i>Second Sunday in Lent.</i>		

ERRATA.

Page 325 line 7 from end—between the words “of and his” insert “the Church, and of”
 “ 336, in the note, 3d line from end—for “from” read “form.”

"THE NEW WEEK'S PREPARATION."

Just Published and for sale by A. E. Miller, No. 4 Broad-st.,

"The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination." Price 62½ cents.

To Booksellers and others, the usual discount will be made.

PREFACE.

THE "New Week's Preparation" has been often reprinted in Great Britain, and at least twice in America. It was greatly approved by several generations that have passed away, and by many of the present generation—we may say, by all who are familiar with it. The scarcity of it is one reason that it is not more generally used. The present edition is a reprint of that by WILLIAM WARNER at Baltimore, excepting that the Author's Introduction is abridged; the order for the Holy Communion, as in the American Prayer-book, is substituted for that in the English; and Hymns for the occasion are added.

In the present age, the intellect is cultivated at the expense of the heart: Devotional books are crowded from the religious press, by controversial, didactic, hortatory, and other publications. Of the few devotional books published, it seems to us, the reprints, the old, are by far the better; and of the old, we know of no one to be preferred to that now before us.

In devotional literature, the Church in Great-Britain is preeminently rich. We need name only the writings of Bishop Andrews, Bishop Taylor, Bishop Wilson, of Sodor and Man; and Scougal, and of anonymous works, "The New Whole Duty of Man," and the "New Manual." This latter (in which we often meet with thoughts and language kindred to those in the "New Week's Preparation,") was reprinted in Charleston in 1810, having for its Editor our late estimable Bishop, and in New-York in 1817; and again in 1831, with additions and a recommendation, by the Bishop of North-Carolina. Having such, and so many excellent helps to devout meditation, and prayer, why, it may well be asked, should the members of our Church, choose to guide and animate their devotions by the writings of authors, not of our Church; some of whom have expressed a preference for "extempore prayer," and in other respects are not unobjectionable.

Of the work before us, the chief excellence is the adoption of devotions from the Holy Scriptures; and we mention next, the adoption of sentiments and words from "the Book of Common-Prayer," and the decided deference constantly paid to that in comparable Manual, and to the counsels of "the Church."

It is impossible to separate devotion from instruction. Every one prays according to his creed. The Trinitarian makes a reference to the Son of God: the non-Trinitarian either does not, or not recognizing his Divine nature. He who believes that "God the Son is the Redeemer of all mankind," prays without reserve or qualification, for "every man." He who holds fast the doctrine of unconditional election, cordially prays for "the elect only." Prayer, whether by a form or *extempore*, will, of course, embody doctrine and precept. We estimate highly the book before us, for its "sound doctrine" and for it, incidentally, but impressively introduced, scriptural precepts—for example, "May I fill up all the space of this week with 'acts of religion, and fervent charity.'"

The directions, and the form for self-examination—a duty, the foundation of other important duties—are remarkably judicious and full; there is a separate section (which all forms of self-examination have not) for "duty towards ourselves," thus adopting the classification of "godly, righteously, and soberly."

As specimens of discrimination, we refer to the remarks Part II. on "restitution," page 68; on "assurance" and "despondency," page 86, and on "abstinence," page 107; and as specimens of the general excellency of the work, we invite attention to Part I., "Instructions how to live well," page 126; and a "Prayer of Thanksgiving," page 129; and in Part II., to the "Explanation of the Lord's Supper," page 1; to the hint on prying into mysteries, page 28; to "the great advantages of frequent Communion," page 54; and to "the Meditation on universal Charity," page 98.

To many of the mature and the young, the recollection that the "New Week's Preparation," and we add the "New Manual," were often, perhaps daily, in the hands of their parents and elder friends, now gone to their rest, will naturally create an interest in these pious books, and be a motive to the faithful use of them.

THE BISHOP,
Of the Diocese of South-Carolina,

Charleston, St. Matthew's Day, 1845.

* For example, "Many communicants distract themselves with private devotions, when in duty they should attend to the public service of THE CHURCH."

Receipts for the Gospel Messenger for the following years :

Amount brought forward received for		Rev. J. W. Chanler, N. Y., '44 & "	6 00
Vol. XXI.	\$571 50	T. W. Thomas, Warrenton, P.O. "	1 00
Do. do. Vol. XXII.	330 00	Mrs Blamy, "	3 00
	\$901 50	Cash advanced by the Bishop to sustain the Gospel Messenger,	162 50
Dr. Lebby, John's Island, 1845,	3 00		\$1091 50
Mrs. R. F. W. Allston, Geo. T. "	3 00	Deficiency for the two Volumes, ending March 1846, at the rate of	
Rev. R. D. Shindler, Langsford, "	3 00	\$624 per annum,	156 50
Rev. C. Wallace. St. John's B. "	3 00		
Mrs. Thos Middleton, "	3 00		
Dr. A. E. Gadsden, "	3 00		


1846.

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Vol. XXIII.	\$9 00	Mrs Dr. Fisher, Sen. do	3 00
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2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Miss Cobia, Wentworth, near Pitt-street, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
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